14: Tamai--97 [3] J-2 (1896) 1896 Formosan Aborigines
116, 764, 768 Chin-hoan

When someone dies, his body is wrapped in a loincloth and is buried in or near his house. All his possessions, such as his rifle, bow, sword, snuffbox, and pipe, are buried with him. If the deceased is buried in the house, the family leaves it and builds another house. After the funeral no one remembers the deceased or tends his grave.

16: Müller--231 [3] U-3 (no date) 1910 Formosan Aborigines
116, 764

The family shows manifestations of sincere grief upon the death of one of its members. They bury the body either in the yard around the house or outside of their property. The grave goods consist of objects which the deceased has used during life.

20: Alvarez--253 (no date) 1927 Formosan Aborigines
789, 764, 322

"The Tsalisen of the mountains in front of the Port of Takao are styled ka-lé-lang by the Chinese (4).

4. According to the highly authorized Chinese dictionary (Kang-hi), the two signs ... mean 'ugly wooden figures used to make dollies'. They are called Kalé-hi in Formosa. Such Kalé-hi are made for the purpose of exorcising the devils, when somebody suddenly dies. This name 'ugly figures' seems to have been applied by the first Chinese invaders to the savage tribes of Formosa."

22: Wiedfeldt--24 F-5 (1913) 1914 Formosan Aborigines
116, 764 Atayal

If some one dies, the family mourns for a whole day, during which time no one sets foot in the hut. The body is buried in a deep hole in the burial place in the hut, and the personal property of the deceased is placed in the grave also. Thus, a bow, a knife, a gun, are buried with a man. With the woman are buried her loom, spindle, and rice pestle. Clothes and a pipe are buried with both men and women. It is believed that they will need all these things later. There are no funeral services, and mourning clothing is unheard of.

22: Wiedfeldt--37 F-5 (1913) 1914 Formosan Aborigines
764 Atayal

The objects used as money are the only possessions that do not follow their owner to the grave.

24: Anonymous--91[7] U-3 (no date) 1892 Formosan Aborigines
116, 428, 764

When someone has died, they hang colored rags on the door of his house. All the belongings of the deceased; his tools, dishes, and garments are divided among the members of the family. They keep the body under the bed for three days, then all the neighbors assemble, carry the body outside, and sprinkle earth on it. They do not have coffins, but bury the body deep in the earth. If the family moves to another place they exhume the body and take it with them.

31: Hofmann--619-620 N-3 (1909) 1912 Formosan Aborigines
116, 281, 554, 721, 764 Tsou

There were several large stone plaques on the floor: [EJ: of the dwelling] these cover the tombs of deceased relatives. The most interesting feature was the large number of trophies obtained through hunting: these are the pride of the chieftain and of the entire tribe. In the house I visited there were more than 500 skulls of boars [620] and more than a hundred antlers, all of them with six branches, some of them quite thick. The natives hang in their huts the skins of animals that have just been killed in order to let them dry out.

34: Del Re 764, 776, 778 | U-4 | (no date) No Date | Formosan Aborigines Yami

[MLB: The photograph on page 66 this source is of a perpendicular-shaped rock which the caption states is "The Place of Death" where the bodies of the dead are cast away. The natives visit it fully armed for fear of the Anitos (evil spirits) who are supposed to haunt it.]

37: Steere--309 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 771, 764, 534 Chin-hoan

"They do not appear to have any settled religious system, but to be terribly troubled with superstitions and fears of supernatural beings and causes. They are said to bury their dead with terrible fear, hastily covering the body with earth, and then all running away, and no more visiting the spot.

While hunting birds with some boys of the tribe, I strayed into a thick dark grove of bamboos near the village, and when I came out, the people motioned me away with their hands, and would not allow me to come near until the old Lek-whan guide who accompanied us, had baptized me upon the face, and hands, and breast, with water. I afterward understood that I had entered one of their burial places. When we got ready to return, they begged us not to drink of the springs on our way down the mountain, for fear that we should enchant them. They make curious little musical instruments by cutting a tongue in a piece of bamboo, which is put between the teeth, and the tongue made to vibrate by pulling a string tied to the end of the bamboo. The tone is modulated by the breath, as in a jews-harp, which it much resembles in sound."

565 are only allowed to be worn by chiefs; and embroidered ***lionpao*** (long clothe), ***koŋ na kinima²aŋ*** (long skirt) and ***kasuja tsino at səvanaŋ*** (trousers) by chiefess.

Ornaments, especially ***lailai*** (feather ornaments), ***patal na paŋaŋiliŋ*** (hat-ornament made of leopard's teeth), ***ta²ata*** (shoulder ornament made of a kind of shell), ***tsalaral*** (silver shoulder ornament), ***aliatpula*** (glass bead necklace) are only allowed to be used by nobles.

E. Right to perform ceremonies

565 554 a) Felicitation on having an elder offspring is only performed by the nobles. A gun and some iron ware must be sent to the maternal relatives on this occasion. This is called ***ləmiči***.

565 583 b) A bride price is called ***činiliči***. According to the social status, it is divided into three classes: ***mamatsaŋiraŋ***, ***maluntsivtsik*** and ***tala²alalak***. ***mamatsaŋiran*** consists of a piece of cultivated land (***atunaŋaŋ***) a household of serf (***wadis***), five kinds of iron articles; ***maluvtsivtsik*** only two or three kinds of iron article; and ***tala²alalak*** only two or three iron articles. The marriage ceremony also differs between nobles and commoners.

• 764 565 c) Funeral rites: At the death of a chief, the whole village wears mourning dresses for five days, ***maluvtsivtsik*** and ***utsiputsipoŋ*** a month. At the death of a ***matuvtsivtsik***, his relatives and ***utsiputsipoŋ*** wear mourning dresses for a month, and his ***umutel*** five days. At the death of a commoner, his relatives wear weeds for a month.

F. Privilege from criminal trial

565 [687] a) A commoner will be fined a penalty of a pig, a bottle of wine, several iron articles by his lese-majesty (***napanuŋatsə***) to a chief. A noble commits no lese-majesty.

[534] b) If a commoner's house is carved, his body tattooed, and his clothes decorated, he is regarded as having committes a crime of arrogation (***napatsəra***). He will be fined a penalty of the same as that of a lese-majesty.

[685] c) The nobles commit no crime of robbery (***tsəmav***).

[687] d) A murderer must pay the equivalence of the price of the murdered which differs according to one's social status. If a commoner murdered a noble, all properties of his own as well as his brothers will be confiscated, and he himself will be exiled from the village.

[684] e) The nobles commit no crime of adultery, but a noble may ask penalty from one who commits adultery with his or her spouse. A commoner who ravishes a chiefess will be heavily punished and exiled from the village.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

304 grandfather's breast mark was different from what we described above. That is, beside the vertical line, each side of it had three horizontal short lines. It is said that each of these short lines represented five heads which had been hunted by him.

(5) Leg-tattoo—The leg-tattoo is confined to women only. No qualifictaion has been ordained. The leg-tattoo of *jajot-palie* is a straight line with barbs about two centimeters in width and three centimeters in length. That of the wife of *joqex-etex* is a square mark of about three centimeters on each side with a pair of diagonal lines inside of it.

The tattooer [*papatas*] has special training; all the tattooers are women. There is no tattooer in *tapilas* today. Tattoo operations are mostly performed in winter time to avoid suppuration. The instruments employed consisted of a small knife [*βuli*], a wooden hammer [*tatutfin*], needles [*lao*], an instrument for wiping blood [*qaquwar*] and soot from the bottom of a pot [*ilox*]. Tattooing was done under a shaded place. A mat was laid for the one who was going to recieve the operation to lie upon. After a prayer had been offered, the operator sat close to the head of one who lay on the mat. She used a small knife to draw lines on the face of the operatee, and then with needles in her left hand, and a wooden hammer in her right hand, she started the operation. Blood was wiped away with a bamboo instrument. After each section of the desigh had been done, she rubbed the soot on it. A man's forehead and chin tattooes needed about two hours, and a woman's cheek tattoo needed ten hours. The operator was rewarded with cloth and food.

VI. HOUSING

342 Atayal houses were originally of the semi-subteranean type, but these are not found in Chin-shui Ts'un. Houses, except granaries are all built on the ground level.

1. Processes of building a house

342 A house may be built in any season of the year. In former days, if anyone (who is more than three months old) of the family dies, he will be buried inside the house and the house will then be abandoned. The chief of the village related that the custom had been given up in 1929. From 1929 they buried their dead in the grave yards, so today they do not change their houses as frequently as before. But even today they do not build a new house on the old site, this custom may be regarded as the survival of the old tradition.

342 Their process of building a new house is as follows:

(1) Collecting materials—The materials for building a house are: wood, bamboo, and rattan. Tree trunks are used to be ridge pole, beams, rafters, and other kinds of posts. Bamboos are used to make the walls and roof. Rattan is used for tying together the posts or other parts of the house. Materials are collected one month before the house is to be built. They are transported to the site by both man and woman, though house-building is mainly the man's work.